

REPORT

NATIVE PAPERS

FOR THE

Week ending the 22nd October 1898.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta ...	25,000		
2	"Basumati" ...	Ditto ...	15,000	13th October 1898.	
3	"Hitaishi" ...	Ditto ...	800	18th ditto.	
4	"Hitavadi" ...	Ditto ...	About 4,000	14th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	14th ditto.	
6	"Samay" ...	Ditto ...	3,000	14th ditto.	
7	"Sanjivani" ...	Ditto ...	3,000	15th ditto.	
8	"Som Prakash" ...	Ditto ...	1,000	17th ditto.	
9	"Sulabh Samachar" ...	Ditto ...	.....	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Calcutta ...	200		
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	15th to 19th October 1898.	
3	"Samvad Prabhakar" ...	Ditto ...	2,000	14th October 1898.	
4	"Samvad Purnachandrodaya"	Ditto ...	200		
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Calcutta ...	400		
<i>Weekly.</i>					
1	"Hindi Bangavasi" ...	Calcutta ...	6,500		
<i>Daily.</i>					
1	"Bharat Mitra" ...	Calcutta ...	.....	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Calcutta ...	.....	
2	"Mefta-hur-zafar" ...	Ditto ...	.....	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Calcutta ...	320		
2	"General and Gauharisfi"	Ditto ...	330		
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Calcutta ...	.....	
BENGALI.					
BURDWAN DIVISION.					
<i>Fortnightly.</i>					
1	"Ulubaria Darpan" ...	Ulubaria ...	.....	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura ...	572	16th October 1898.	
2	"Burdwan Sanjivani" ...	Burdwan ...	240	18th ditto.	
3	"Chinsura Vartavaha" ...	Chinsura ...	400		
4	"Education Gazette" ...	Hooghly ...	1,350	14th ditto.	
5	"Pallivasi" ...	Kalna ...	475		
BENGALI.					
PRESIDENCY DIVISION.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	12th October 1898.	
2	"Pratiker" ...	Ditto ...	603	14th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	17th August 1898	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150	18th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	17th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	400	13th ditto.	
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	URDU.				
	<i>Weekly.</i>				
1	"Al Punch" ...	Bankipur ...	500		
2	"Gaya Punch" ...	Gaya ...	400		
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	12th October 1898	This paper is not regularly published for want of type.
2	"Kangal" ...	Cooch Behar ...	.....	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini" ...	Faridpur ...	755		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	300	11th October 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900	17th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	16th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	14th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500		
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	17th October 1898.	
	BENGALI.	CHITTAGONG DIVISION			
	<i>Fortnightly.</i>				
1	"Tripura Hitaishi" ...	Comilla ...	450	Second fortnight of Aswin, 1905 B.S.	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Commilla ...	120		
	BENGALI.	ASSAM.			
	<i>Fortnightly.</i>				
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	340		

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Tripura Hitaishi* for the second fortnight of Aswin calls attention to the river dacoities which are committed on traders' boats near Mahisarchar and Kalapahari on the Megna, within the jurisdiction of the Daudkandi thana, in the Tippera district, inflicting great loss on the traders of Bhairab Bazar and the neighbouring places, carrying on business by the river route with Narainganj and Mirkadim.

TRIPURA HITAIISHI,
for the 2nd fortnight
of Aswin, 1305 B.S.

2. A correspondent of the *Basumati* of the 13th October complains of the prevalence of *budmashi* in Begunbarhi, in the Mymensingh district. Rioting has become a matter of almost every-day occurrence. On *hât* days the rioting assumes a serious form. The other day the *budmashes* thrashed some railway employes who had come to the *hât*. One day they forcibly carried away the wife of one Mahananda Das, while she was sleeping with her husband. The woman was found in a jungle, after a search. Before that the *budmashes* carried away the wife of one Govinda Saha, who has been forsaken by her husband and placed in a helpless condition. Mahananda has prosecuted the offenders, but Govinda has not.

BASUMATI,
Oct. 13th, 1898.

3. The *Hitavadi* of the 14th October publishes a letter complaining of the prevalence of theft in Masat, a village in the Hooghly district. On the 17th September last, there was theft in six places in the village. The thefts were reported the next morning to the nearest police-station, but the Sub-Inspector did not turn up before 9 P.M. The thefts have not been traced as yet. Why should thefts prevail in a village with a police-station so near it? What do the chaukidars do at night? Will the authorities make an enquiry?

HITAVADI,
Oct. 14th, 1898.

4. A correspondent of the same paper writes that *dafadars* have been appointed in the villages within the jurisdiction of the Jangipur subdivision of the Murshidabad district. The new system, however, is not bearing satisfactory results. In Raghunathganj, for instance, it has produced very bad results. When the chaukidars were under police supervision, they went out regularly on their rounds. But now they have ceased to do so. The *dafadar* Babus are never out on their rounds, nor do they keep a supervision upon the chaukidars. The chaukidari tax, however, is punctually collected, and the panchayats are taken to task if they fail to punctually collect it.

HITAVADI.

5. Another correspondent of the same paper complains of the inefficiency of the Garbeta police. It is a year since there were committed twelve or thirteen dacoities in Garbeta, but the police has so far failed to detect the offenders. On the 26th June last, there was a dacoity in the village in the house of Mrityunjay Babu, which has at last been traced through the efforts of Babu Suryya Kumar Sukul, a son-in-law of the local zamindar. The said Babu went out of town, and suspected some people as having been implicated in the dacoity. He requested the Sub-Inspector of Garbeta to arrest the suspected people. The police, however, were three or four days late, and only three of the offenders were arrested with the stolen property in their possession.

HITAVADI.

6. A correspondent of the same paper writes as follows:—

HITAVADI.

Cause of the unpopularity of the panchayatship.

There are three to five panchayats in every village, one of whom is called the collecting panchayat. The duty of this panchayat is to collect the chaukidari tax, and the law invests him with as large powers as possible. In the eye of the law, the panchayat's is an honourable occupation; but in practice, his occupation is not honourable in the least. This is why men of respectability and position do not generally come forward to serve as panchayats. To tell the truth, the panchayatship, specially the collecting panchayatship, is looked upon as a position of risk. The higher authorities ought, by all means, to enquire why the village public look upon the panchayatship with fear and hatred. It has become urgently necessary to remove the causes which have made panchayatship hateful to all respectable people.

Let me, therefore, enumerate the inconveniences which a panchayat has to suffer. In doing this, let me first consider the inconveniences imposed by the law upon a panchayat. According to section 40 of Act VI of 1870, a panchayat who knows or is informed of the commission, within the village, of any such offence as murder, culpable homicide, rape, dacoity, robbery, theft, mischief by fire, house-breaking, counterfeiting coins, causing grievous hurt, riots, and all attempts and preparations to commit and abetments of the same offence, shall forthwith cause the same to be reported by the chaukidar to the officer in charge of the police-station, within the limits of which the village may be situate, and on failure of the chaukidar, such member shall himself report the same to such officer. Suppose, a panchayat in a village comes to know of the commission of one of the offences enumerated above, he sends for the village chaukidari, but learns on enquiry that the chaukidar has gone on an errand to a neighbouring village. The chaukidar returns home in the evening, and refuses to report the offence to the police-station. No one else volunteers to report the matter, even when promised a remuneration. The panchayat is therefore compelled to walk eight or ten miles himself, in order to report the matter to the police-station. For if he fails to do so, he is held guilty of an offence under section 176 of the Code of Criminal Procedure, and may be sentenced to six months' imprisonment, or a fine of one thousand rupees, or both. The law invests the panchayat with the power to exercise a general control over the chaukidar. This being the case, he can do nothing by way of punishing the chaukidar who refuses to carry out his order. All that he can do is to report against him to the police authorities. But if the police authorities call upon the offending chaukidar to submit an explanation, he is sure to say that the panchayat's report was false, that the panchayat had a grudge against him because he had not done the panchayat's private work, and that the panchayat, in order to bring him to trouble, had reported the offence himself instead of calling upon him to report it. This explanation is most likely to exculpate the chaukidar, for the police authorities will naturally believe the chaukidar more than the panchayat. Such then is the prestige of the panchayat. It is necessary to invest the panchayat with the power to exercise a special, and not merely a general, control over the chaukidar, so that the committee of panchayats in a village may even dismiss a chaukidar if he refuses to report an offence.

According to section 6 of Act I of 1886, "whenever any member of a panchayat shall die or cease to be a member of such panchayat, the Magistrate shall, by a writing under his hand, call on the remaining members of the panchayat to nominate, within 30 days, a fit and proper person to be appointed as member of the panchayat in the room of such member so dying or ceasing to be a member, and the Magistrate shall, unless he considers such nomination improper, appoint the person so nominated to be a member of the panchayat." Unfortunately, however, the provisions of this section are not observed in practice. What generally happens is this. A collecting panchayat manages to be relieved of his duties. He names his successor, and the man named by him is taken on in his place. It is not even enquired whether the man so appointed is or is not fit for the post. It often happens that a panchayat names a man as his successor against his will, simply to put him to trouble.

7. A punitive police, writes the same paper, has been placed in Champahati, Kamalpur, Raipur and twelve other villages, the inhabitants of which had assaulted the police and some excise officers. Is it, however, just to punish the guilty and the innocent, the good and the bad, alike?

8. The *Sanjivani* of the 15th October says that some years ago a large number of *muchis* from Bengal settled in Nowgong in Assam. At first they were an inoffensive set, but gradually they took to the business of cattle-poisoning for the sake of hides. This nefarious business is now carried on on a very large scale. So much so, that one night last year as many as one hundred and fifty head of cattle were killed in the village of Purani Gudam alone. Cattle have now become extremely dear in Nowgong, and milk has become a rarity.

HITAVADI,
Oct. 14th, 1898.

SANJIVANI,
Oct. 15th, 1898.

Punitive police in the 24-Par-
ganas district.

Cattle-poisoning in Nowgong,
Assam.

(b)—Working of the Courts.

9. The *Murshidabad Hitaishi* of the 12th October calls attention to the fact of the Sub-Inspectors of thanas sending all the papers relating to the criminal cases which are sent up by them to the Court Sub-Inspectors who in their turn place them before the District Magistrate, or any other Magistrate empowered to receive such cases in the first instance, in order to have the dates for hearing fixed, and observes that it is not right, when the dates for hearing have been fixed, to allow such papers to remain, for all practical intents and purposes, in charge of the Court Sub-Inspectors. This is not proper, and it often leads to miscarriage of justice, as the Magistrates themselves often see. The Court Sub-Inspectors so identify themselves with the prosecution that it is prejudicial to the accused to have the records left in charge of those officers. Records should in all cases be kept in the Court's charge, and should be placed before the Court, whenever necessary, by the peshkar. If this is done, accused people will be saved from the effect of much underhand dealing, in which the police now indulge.

MURSHIDABAD
HITAISHI,
Oct. 12th, 1898.

10. The *Hitavadi* of the 14th October has the following on Mr. Craven, Subdivisional Officer of Ranaghat:—
Mr. Craven, Subdivisional Officer of Ranaghat. We have received a letter from a correspondent, complaining against Mr. Craven, Subdivisional Officer of Ranaghat. We request the authorities to enquire into the truth or otherwise of these complaints. The first complaint against Mr. Craven is that he insists on native complainants and defendants taking off their shoes before entering his Court, no matter how high they may be in rank and respectability. On the 13th June last, the son of a zamindar of Santipur, an Honorary Magistrate and a Municipal Commissioner, was made to take off his shoes, and the same treatment was accorded to Babu Asutosh Bhattacharyya of Ula and Babu Subha Chand Banerji, brother of a pleader of the Small Cause Court. The Subdivisional Officer has no objection to the shoes of pleaders and mukhtars, but he has very great objection to the shoes of native complainants and defendants.

HITAVADI,
Oct. 14th, 1898.

The correspondent prefers another complaint against Mr. Craven. One day several people took shelter in the Court verandah during a heavy shower of rain. The Subdivisional Officer ordered his peon to turn them out, and the peon failing to carry out his order, he himself turned them out.

Mr. Craven, it is also complained, is fond of inflicting whipping upon the accused, a sentence against which the accused find no remedy in appeal. When the Subdivisional Officer takes whipping into his head, he sentences almost all prisoners to whipping. He generally orders his *chaprasi* to execute the sentence in his presence. This leads us to think that the Subdivisional Officer cares very little for the law, and is led entirely by his own whim and caprice. Mr. Craven seems to be quite unaware of the two circulars issued by the Government since the case of Nidhiram Uriya. Here are a few cases in which he passed the sentence of whipping. In September last, a Chatterji of Guptiparha, a place outside Mr. Craven's jurisdiction, was charged with theft in his Court. He was convicted, on the evidence of two *khalasis*, and the evidence of the witnesses in his favour was disbelieved. The accused was sentenced to whipping, notwithstanding his tearful prayer to be imprisoned or fined instead. Our correspondent is convinced that the accused would have been acquitted on appeal if he had been sentenced to any other punishment. Another man, who was sentenced to whipping, began to writhe in pain after receiving two strokes. The Civil Hospital Assistant suggested some remedy for his relief. Upon this, the Subdivisional Officer called him an old fool, and ordered his peon to whip the man again. The accused, thereupon, took to flight. In two theft cases Mr. Craven sentenced the accused to thirty stripes, the maximum punishment of whipping prescribed in the Penal Code. May we ask the Subdivisional Officer if the offence of the accused was so serious as to merit such a severe punishment?

11. The same paper has the following on the Kumarkela murder case:—
The Kumarkela murder case. We hear that the Bengal Government has called for the papers of the Kumarkela murder case.

HITAVADI.

Harry Ambler has got off with a slight punishment for causing grievous hurt to Jagadeo. The decision in the case naturally leads one to find fault with the conduct of the jury and the Magistrate. In the mufassal handfals of European residents cannot but enter into close intimacy with one another. They cannot but be bound by ties of friendship and fellow-feeling. This is no fault of the European community. It is human nature. Such fellow-feeling and race partiality are predominant among the Bengalis who live in the North-Western Provinces. There, if a Bengali ill-treats a Hindusthani, the Bengali community sympathise, not with the wronged Hindusthani, but with the wrong-doing Bengali whom they will try their best to shield, and, in so doing, they will not shrink from doing injustice. It is not strange that Europeans in the mufassal should be guilty of undue partiality to their countrymen. A little reflection will convince one of the value of the company of one's countrymen in a foreign land, and we have got proof of undue race partiality at every stage in the trial of the case of Harry Ambler. The Government, we hope, will not lose sight of this feature of the Purulia case.

There are several things to be considered in connection with this case. In the first place, Harry Ambler being a European British subject and having been charged with culpable homicide, his case ought to have been sent up to the High Court for trial. It has been illegal not to do so, and the Magistrate would not have ventured to try the case himself if he had not been actuated by an undue love for a countryman. The three jurors who sat with the Magistrate all belong to the club of which Harry Ambler is a member, the foreman himself being its Secretary. This being the case, their verdict cannot be impartial. The jury hesitated to convict the accused, even of the offence to which he himself confessed. They convicted him of grievous hurt, but only after a reconsideration of his case. Does not this show partiality in the jurors? The public cannot be satisfied with their verdict. The authorities should enquire into the truth or otherwise of the statements made above. If the accused was sentenced to imprisonment, why was that imprisonment only for one day? Why was he not sent to jail? Why was he detained in the court-room for a few hours?

It was at first our impression that Harry Ambler had been convicted of causing grievous hurt, but we have now come to know that he was convicted of causing hurt on grave provocation. We could not even imagine that this would be the verdict in this case. The jury and the Magistrate alone know what that grave provocation was which led Ambler to remove Jagadeo from this world. The hurt caused by the accused led to Jagadeo's death from a rupture of his spleen, and yet it is simple hurt—it is hurt caused on grave provocation!

To nothing but race partiality can this extremely slight punishment for such a serious offence be ascribed. It is true that there is no ground to suspect the doctor who examined the dead body of race partiality, but it cannot be gainsaid that willingly or unwillingly he delayed the *post-mortem* examination, and thereby prevented the ascertainment of the exact cause of Jagadeo's death. No one can deny that the dead body was not properly examined. The accused confessed that he had beaten the deceased, but had not kicked him with his booted foot. The hurt was certainly not simple hurt. The hurt which kills a man cannot be simple hurt.

The confession of the accused, together with the fact that the offence was reported to the police immediately after its commission, leaves no doubt about the guilt of the accused. But the jury were not at first willing to convict the accused even of simple hurt. The doctor, in his deposition, said that he was not sure whether the marks of violence on the deceased's body were caused before or after his death. He was not also sure whether the deceased was healthy or not. The only sign of illness disclosed by the *post-mortem* examination was a slight excess of fat in the heart. Let the Government consider whether all these circumstances lead to the conclusion that Jagadeo died a natural death.

There is one thing more to be considered. If Jagadeo really died a natural death, why did so many people accuse Ambler of murder and tried to bring him to justice? The accused had no quarrel with anybody, and he did

not plead conspiracy on the side of the prosecution. Why, then, did so many people rise against him?

12. A correspondent of the *Sanjivani* of the 15th October says that in the time of the present Deputy Magistrate of Bagirhat, in the Khulna district, not only have theft and dacoity become very rife, but the number of false cases instituted has very much increased. The reason why such cases have become common, is that the Deputy Magistrate does not allow the accused to fully exercise his right of cross-examining the witnesses for the prosecution. As soon as the examination of the witnesses for the prosecution is finished, and the mukhtar for the defence has hardly put a question or two, the Deputy Babu howls out *বাটো নাহ, বাটো নাহ*, and often drives witnesses out of the box by abuse. And the answers to the few questions which are put to such witnesses are recorded in the manner which pleases the Deputy Babu, and are not read over to the deponents.

The Deputy Babu's way of binding down persons under section 107 of the Code of Criminal Procedure is giving people good opportunities for the gratification of personal malice.

If this warning does not suffice to set the Deputy Magistrate right, the correspondent will be obliged to disclose how the Deputy Babu is about to ruin a mukhtar for no fault of that man; how he fines his amla and suspends or dismisses his peons without reason; how he behaves with the police and the public; how he oppresses the poor; in what manner he purchases *hilsa* fish; secures the services of boatmen when going out on tour and procures milk from Taki Miyah. His treatment of the mukhtars generally is also very bad.

13. A correspondent of the *Charu Mihir* of the 17th October says that owing to oppressions committed by the Criminal Court peons of Netrakona, in the Mymensingh district, that Court has become as dreadful to gentlemen as Pluto's domain. The peons push out by the neck people who take shelter in the eastern verandah of the court during a shower. The inspection by the Commissioner and the Magistrate does not appear to have borne any fruit. Witnesses are hardly examined, even after they have waited for two or three days. If this is the case with the first deposition, it is easy to see what delay must take place in taking subsequent depositions. A case is postponed thirteen or fourteen times before the accused is called upon to make his defence. Thus in a certain case the complainant had to waste thirty-six days and fifty rupees in order to get the defendant fined ten rupees. Thefts and murders have become very prevalent, because despairing of justice in law-courts people have begun to take the law into their own hands.

The Netrakona Bench have now adopted a novel procedure. In calling upon an accused or upon a witness to show cause why he should not forfeit his bond for good behaviour, they do not record proceedings under section 514 of the Code of Criminal Procedure, but only levy a process fee of ten annas upon the notice and let the accused or witness off.

(d)—Education.

14. The *Hitavadi* of the 14th October writes as follows:—

Selection of text-books for the Middle Vernacular and Middle English Scholarship Examinations.

The time for the selection of text-books for the Middle English and Middle Vernacular Examinations is approaching. In making this selection the authorities should bear one thing in mind. It is easy to understand that it must be difficult for young boys to master two books, one in prose and another in poetry, within the prescribed time. According to a circular published in the *Calcutta Gazette* of the 9th January 1895, a book, containing both prose and poetical pieces should be selected as a text-book, and that this book should consist of 150 pages. This circular has led many to prepare text-books fulfilling the conditions laid down in it, and many such books have no doubt been sent up to the Director. The best thing to do is to appoint one such book as the text-book for the examinations in question, for, among other considerations, it obviates the necessity on the part of the student of incurring the expense of

SANJIVANI,
Oct. 15th, 1898.

CHARU MIHIR,
Oct. 17th, 1898.

HITAVADI.
Oct. 14th, 1898.

purchasing two books. A book by one and the same author should not be selected as a text-book again and again, for this is sure to be discouraging to other writers.

(f)—Questions affecting the land.

MIHIR-O-SUDHAKAR,
Oct. 14th, 1898.

15. The *Mihir-o-Sudhakar* of the 14th October says that so long the Zamindari oppression in the tenants of the Birhampur pargana, in the Kushtia subdivision of the Nadia district, the zamindari of Maharshi Debendra Nath Tagore of Calcutta, were on the best of terms with their zamindar and paid their annual rents in ten instalments. But the zamindar's amla want the whole of the present year's rents, or, at least, seven-eighths thereof, to be paid down at the *Aswin kist*, and are committing oppression in that view. The oppressions of the amla of the sadar cutcherry at Silaidaha have led a raiyat at Patharbaria to institute criminal proceedings against them. It is a pity that raiyats who were formerly so attached to their zamindar, that even in years of scarcity they paid up their rents in full, should be forced by oppression to seek the shelter of the law. Such a thing is specially unhappy in the zamindari of Maharshi Debendra Nath Tagore, who is well known for his piety. It is hoped that the case will be compromised.

(h)—General.

MURSHIDABAD
HITAISHI,
Oct. 12th, 1898

16. The *Murshidabad Hitaishi* of the 12th October thanks Babu Durlabh Chandra Dalal, sub-overseer in charge of the Laltakuri embankment, and Babu Dwaraka Nath Pande, contractor, for the promptness and ability with which they stopped up the numerous openings which occurred in the embankment during the late heavy rains, and thereby saved it from more serious damage. Government should promote Babu Durlabh Chandra, and specially reward Babu Dwaraka Nath. Men are honoured and rewarded for saving life on the battle-field or in a famine. The labours of Babu Durlabh Chandra and Dwaraka Nath saved not only thousands of poor raiyats of the Murshidabad, Nadia, Jessore and 24-Parganas districts, who would otherwise have been swept away by a heavy flood, but also the Eastern Bengal State Railway line and the Bhagwangola embankment, which is in course of construction, and on which a large sum has been already spent.

BASUMATI,
Oct. 13th, 1898.

17. The *Basumati* of the 13th October writes as follows, with reference to the withdrawal of the plague regulations in Calcutta:—

Our kind-hearted Lieutenant-Governor has now rid Calcutta of the plague regulations which had, for the last six months, made things too hot for the public, and in connection with which many people have had to go to jail.

The Resolution withdrawing the plague regulations, together with a Bengali translation, is given, and the following observations are made:—

The notification and the resolution give us great pleasure. The public have no reason to be dissatisfied with any arrangements that are made by way of precaution. It is natural for the public to sympathise with measures which are meant to prevent an evil, of which they have already had an experience.

HITAVADI,
Oct. 14th, 1898.

18. The *Hitavadi* of the 14th October has the following in an article headed "What we want, and what we get!":—

What do we want and what do we get? Disease-ridden and worn-out as is our body, and weak and sluggish as has become our stomach for want of food, let us consider what it is that still inspires us with hope and still keeps up our life. Let us calmly consider this question, as this is the proper time for considering it. This is the time of the year when we shall all meet our friends and relations, those who are dear and near to our hearts. Let us, therefore, think for a moment what is that hope, inspired with which we are still living, still swimming with the changeless current of eternal misery.

Whom shall we, helpless as we are, look up to for protection in this distress? Indians have, throughout their past history, sought, with success, the shelter of their rulers. They have brought their grievances to their notice,

always to find them redressed. The rulers of those days listened to, and understood, the prayers of their subjects, and were always ready to redress their grievances. Nay, in those days, the people, when in distress, always contented themselves with bringing their grievances to the notice of their rulers, and the rulers on their part considered themselves happy in redressing the grievances of their subjects, whom they looked upon as their own children. The Rishis lost in the contemplation of God and Brahmans living the domestic life, used to seek the shelter of their Sovereign whenever they met with a difficulty which they could not themselves get over, in the full belief that they were sure to receive his help and protection. It has, in fact, become a second nature with the Indian people to fully unfold their tale of suffering to their rulers and to pray for redress. The rulers of old considered it their supreme duty to keep themselves informed of the wants and grievances of their subjects, and to remove those wants and redress those grievances to the best of their power. It was because the rulers of those days considered it a duty and a pride to redress the grievances of their subjects, that "Ram *rajya*, the rule of Ram," has become so dear to the people of this country. But what is the case in these present days? If we represent our grievances to our present rulers, they at once dub us "disobedient agitators who have formed themselves into a Congress, and have combined against the Government."

The British Government is now the arbiter of the destinies of the Indian people. Its power is great, its resources are boundless. A handful of Englishmen came to this country as merchants. Time and circumstances being in their favour, they found themselves rulers of the country. In the course of time they established an extensive Empire in India. What better proof than this could there be of the ruling power of the English nation? By virtue of this ruling power, Bengal and Maharashtra, Burma and the Punjab, have been brought under the sway of the same Government. Bengalis and Mahrattas have buried their old quarrels, and have embraced one another. The warlike Sikhs, the fiery Moghuls and Pathans, and those hardy mountaineers, the Gurkhas, all now stand on the same platform. The all-pervading British power has now established itself over the whole country, and the whole administrative machinery is going on like clockwork and as if by magic. We, therefore, fail to understand why the British Government should still consider itself as weak and powerless. In sorrow and wounded pride we exclaim with a sigh—"What we want, and what we get!"

The British nation are ruling this country for about a century and-a-half, and English historians have recorded, in the pages of history, the services which the Indian people rendered to their conquerors and which led to the establishment of British rule in this country. It is extremely doubtful whether the British people could have ever succeeded in establishing their rule in India, if they had not received the help and support of the Indians. It is a great regret that many among our present rulers lack that confidence in such a loyal, attached and helpful people, which would have made every Indian worship them as household gods. It is because our rulers lack this confidence that they, in spite of unbounded power and prestige firmly established, fear sedition among three hundred millions of weak and skeleton-like people, who are as lifeless as the driest grass. We would not have considered it worth our while to say this, if we had not found the Viceroy himself influenced by such baseless suspicion. His conduct has surprised us, and makes us exclaim again—"What we want, and what we get!"

A century and a half of British rule has demoralised the Indian Powers (native rulers) more than a thousand years of lawlessness had done. In the course of these one hundred and fifty years the British Government has brought the country so fully and firmly under its sway, that it has nothing to fear from its people. The Indian people, again, are not ignorant fools; they know and they are intelligent. It will be insulting truth and history if the British Government is induced by its advisers or its mean-minded flatterers to look upon them as a people as uncivilised as the Zulus and the Negroes. If the representatives of the British Government, who, for their devotion to learning, serve as models for mankind, should allow themselves to be misled by evil counsels and give proofs of mean-mindedness and narrow-heartedness, they will injure their own interests more than the interests of others. But

what is bad for them is also bad for us, their loyal and obedient subjects. It is our heartfelt desire that they may rule and protect us on the lines of justice, so that living under and in the company of a vigorous and powerful nation, we may slowly but surely advance on the road to improvement. But we almost burst into tears when we say that under the present rule all traces of improvement are gradually vanishing like the moon in an eclipse. In despair and disappointment we exclaim—"What we want, and what we get!"

SAMAY,
Oct. 14th, 1898.

19. The *Samay* of the 14th October writes as follows:—

The withdrawal of the plague regulations.

We must, in the first place, thank Heaven for the Government's kindness in declaring Calcutta free from plague. It was His will which sent the visitation to Calcutta, and it is His will which has now sent it away without allowing it to make much havoc. In the second place, we must thank that kind-hearted man, Sir John Woodburn. It was our good fortune that the administration of Bengal had fallen into his hands when the plague appeared in Calcutta. One shudders to think what would have befallen the city if Sir Alexander Mackenzie had been seated at the time on the *musnud* of Bengal. Our last thanks are due to Lord Elgin. The promptness with which, in his solicitude to declare Calcutta free from plague before leaving the Viceroyalty, he instructed the Government of Bengal to make the declaration is deserving of praise, and shows what a generous heart our present Viceroy has.

With the Lieutenant-Governor, however, we ask the public not to relax their watchfulness at once. No matter whether there were real plague cases in Calcutta or not, it is undeniable that the watchfulness of the public and the exertions and expenses of the municipality have produced a most salutary effect on the health of the Metropolis, as is evidenced by the death-rate, which is extremely low for a season like this in a year in which the rainfall has been extraordinarily heavy. If the people of the town remember the golden precept that "prevention is better than cure," and act accordingly, they need have no cause for anxiety for the future.

SANJIVANI,
Oct. 15th, 1898.

20. The *Sanjivani* of the 15th October contains the following remarks on the Administration Report of the Chittagong Division, and on the Resolution thereon:—

The Administration Report of the Chittagong Division.

(1) The Lieutenant-Governor says that "the funds placed at the disposal of the local officers for relief of distress were larger in amount than they found it necessary to expend." It was the people's misfortune that the local officers did not find a sufficient number of distressed people for whom they could spend the entire sum of fifty thousand rupees which was placed at their disposal. It is strange that, when a year after the cyclone, hundreds of people still wear a famished look in consequence of starvation, and private gentlemen, unable to bear the sight of so much distress among the poor, opened asylums for them, Government officers did not find any occasion to spend the whole of the money placed in their hands for relief purposes! The cyclone swept over a tract of some 70 miles in length, and a storm-wave devastated an area of 193 miles, destroying 14,000 human lives and 15,000 cattle; and after these calamities, cholera made such havoc that Government had to engage the services of eight medical men to afford help to the people; and yet these local officers found no opportunity for spending more than thirty-nine thousand rupees! It could be so only because the rulers have no real sympathy with the ruled.

(2) With reference to the remark of the Collector of Tippera "that gentlemen in his district subscribe to institutions in Calcutta, while they refuse to give anything to local objects of that nature," His Honour observes that, "however meritorious subscriptions to useful institutions in Calcutta may be, they are still more necessary in the *mufassal*." This is very true; and it is to be hoped that henceforward Europeans in Calcutta, from the Lieutenant-Governor down to the Secretary of the Chamber of Commerce, will give up the practice of sucking the *mufassal* zamindars dry for the benefit of useful institutions in Calcutta. It is to be hoped that zamindars and other rich men in the *mufassal* will no longer be made to contribute towards the cost of statues like that of Lord Roberts which grace only the Calcutta *maidan*, and that the Lieutenant-Governor himself will no more suck money from *mufassal* zamindars for

institutions like the Lady Dufferin Hospital. The fact is that mufassal zamindars are hard-pressed carrying out the orders of the *Ldts*, and, consequently, spare nothing for useful institutions in their own districts. But though mufassal zamindars contribute so largely to useful institutions established in Calcutta, they get very little of the Government's praise, most of which, together with titles of honour, go to the Calcutta zamindars, who please the authorities only with words and not with money. The mufassal zamindars will be highly obliged to Sir John Woodburn, if His Honour issues an order prohibiting the collection of subscriptions from them for anything to be done in Calcutta.

3. The Commissioner says in a tone of banter:—"The so-called Chittagong People's Association, the members of which are chiefly pleaders of the town, acted in concert with the local Brahmos and collected money for helping the distressed, of which, however, the Magistrate knows nothing." The editor of this paper, living in Calcutta, knows what was done with this money, but the Magistrate, who lives on the spot, knows nothing about it! The *Sansodhini* newspaper published an account of how the money collected was spent, and yet the Magistrate knows nothing about it! The Magistrate is very quick-sighted when the *Sansodhini* writes anything against him, and does his best to send its editor to jail; but he becomes blind when that paper, week after week, publishes accounts of the Chittagong Association's disbursements from the relief fund. Speaking of the *Sansodhini* and *Jyoti* newspapers of Chittagong, the Commissioner observes:—"They are not always too accurate in their information, and generally exaggerate any failure of crops, damage by cyclones, and so forth." But the information supplied by the Magistrate himself—is it not hazy and mysterious?

21. The *Dacca Prakash* of the 16th October has the following:—

The last Administration Report
of the Dacca Division.

(1) This year the *Dacca Prakash* has not been supplied with a copy of the General Administration Report of the Dacca Division, a favour which it received every year in Mr. Luttmann-Johnson's time. The following observations are therefore necessarily based on hearsay.

According to the Commissioner, Mr. Savage, the Dacca Division occupies the foremost place among the Bengal Divisions in point of rioting. And referring to the increase of litigation and to the rise in the number of persons convicted of offences during the year under report, Mr. Savage has indirectly abused the people of this Division. It would have been well, however, if the Government and the Commissioner had paid some attention to the fact that it is the laws and regulations of Government itself that are principally responsible for the evils deplored in the Administration Report.

The great majority of the cases of rioting, murder, &c., take place in connection with land disputes. Thanks to the Tenancy Act, as regards the greater part of the land in this Division, the tenant is the absolute master. Though the value of agricultural produce has enormously increased of late years, the tenants enjoy most of the lands rent-free, the fact of a suit for the recovery of rents costing a good deal of harassment and more money than the amount to be realised preventing the landlords from instituting such suits. It is therefore doubtful whether a tenant pays as rent even one rupee for a plot of land which brings him an income of a hundred rupees. It is these high profits which produce the great scramble for land and the constant disputes among the tenantry in this Division. Hardly one per cent. of these disputes ever reaches the ears of Government. It is only the riots and quarrels, attended with murder and bloodshed, which come to the notice of the authorities.

In the places which are owned by big zamindars, the laws of Government are perfectly inoperative, and the tenantry are not permitted to possess or exercise any rights. The dread of the big zamindars' *paiks* and *sardars* makes the raiyats forego the rights which the law gives them in the land. In such places they have few rights and privileges, and riots between tenant and tenant over the possession of land are extremely rare. But the number of such zamindars is very small in the Dacca Division, and the few such men that there are possess little power and prestige. The number of small landlords in this Division is very large. Most of them are representatives of old families, which at one time possessed great influence in the country. These men are strongly attached to, and live on, their landed estates. Most of their lands are held

DACCA PRAKASH,
Oct. 16th, 1898.

ijmali. There is constant disagreement between the co-parceners, and this stands in the way of their checking the refractoriness of the tenants, enhancing the rents on the ground of a general rise in the value of agricultural produce or even realising the prevailing rents. Though great losers under this state of things, they are nevertheless too fond of their ancestral house and land to desire a new and better order of things. Because the number of such small landlords is very large in this Division, and particularly in the Dacca district, it is precisely in this district that the tenantry possess the greatest ascendancy. The latter have grown so rich that some of them have been able to secure titles of distinction like Raja Bahadur and Rai Bahadur. This ascendancy of the great majority of the tenants in the Dacca Division is the cause of the increase of litigation and rioting in this Division.

Another cause which has brought about this increase of litigation is western education. Western education has made the greatest progress in Calcutta, and litigation and crime are therefore most prevalent there. Dacca stands next to Calcutta in western education. It is also next to Calcutta in litigation, in spite of the fact that in the mufassal the arrangements for detecting crimes are not so perfect as in Calcutta, and the excessive cost of litigation prevents many from going to law. Now, Government is responsible for this western education. It does not therefore behove Government to blame the people of this country for the results which it has itself introduced.

(2) Government has expressed its satisfaction at the results of the withdrawal of gun licenses in Backergunge. But the decrease in the number of murders caused by gunshot or otherwise in that district justifies the inference, that during the year under report, there was a decrease of the murderous propensity. If the propensity had been there, the withdrawal of gun licenses would have led people bent on murdering to take to other and more convenient means of accomplishing their purpose. As a matter of fact, guns are used in this country less for killing men than for destroying beasts and birds. The withdrawal of gun licenses has led to an increase in the ravages of wild beasts and birds. How many men have lost their lives from attacks of wild beasts has not probably been yet ascertained; but if there had been any means of ascertaining the number of deaths from starvation caused by destruction of crops by wild beasts and birds, Government might have seen that murders by gunshot are preferable to an increase of the depredations of such animals.

BURDWAN SANJIVANI,
Oct. 18th, 1898.

22. The *Burdwan Sanjivani* of the 18th October says:

The withdrawal of the plague regulations.

Government has now declared Calcutta free from plague. It was under pressure put by medical men that the Lieutenant-Governor declared Calcutta infected with plague. It has always been his earnest desire to save the people from all suffering, and his endeavour in this direction has had all possible success. A monster meeting representing all sections of the Calcutta people should be held to express Calcutta's heartfelt gratitude to the Lieutenant-Governor to whose kindness it owes its deliverance from the plague.

URIYA PAPERS.

UTKALDIPKA,
Aug. 13th, 1898.

23. Referring to the results of the Government prosecutions in Bengal last year, the *Utkaldipika* of the 13th August points out that certain prosecutions might have been avoided if the Collectors concerned had frankly acknowledged their mistakes.

UTKALDIPKA.

24. Referring to the new postage rules, the same paper points out that exchange newspapers and newspapers intended for Agents should not be charged.

The new newspaper postage rules.

UTKALDIPKA.

25. The same paper strongly objects to the abolition of Cuttack as a centre for the Mukhtarship Examination, and observes that Orissa is a separate Province in Lower Bengal and is not connected with the Metropolis by railway. Considerations like the above have induced the authorities of the Calcutta University to appoint Cuttack as a centre for the B. A. Examination of that University, and the writer is unable to understand why the High Court of Calcutta should not be similarly disposed with regard to the Mukhtarship Examination.

Cuttack as a Mukhtarship Examination centre.

26. The *Uriya and Navasamvad* of the 17th August is sorry to point out that the untimely cessation of the rains has struck terror into the minds of the people, who are mostly of the agricultural class, and who look upon the standing paddy crop as their sole hope. Unless it rains soon, uneasiness will increase.

URIYA AND
NAVASAMVAD,
Aug. 17th, 1898.

27. The *Sambalpur Hitaishini* of the 17th August is of opinion that Lal Saheb of Redhakole, who hopes to succeed to that estate, must behave in such a way as not to displease the political authorities by throwing obstacles in the path of good government.

SAMBALPUR
HITAISHINI,
Aug. 17th, 1898.

28. The *Samvadvaika* of the 18th August approves of the resolution of Government to grant a three years' tenure of office to Honorary Magistrates in Bengal, and observes that this is a reform in the right direction.

SAMVADVAIKA,
Aug. 18th, 1898.

A reform in Honorary Magistracy.

29. The same paper regrets to learn that many houses were burnt in the Balasore town, and rumour ascribes the fires to local *budmashes*. The writer advises the authorities to find out the perpetrators of the above deeds.

SAMVADVAIKA.

30. The same paper speaks in high terms of the humanity of Mr Macdonald, Captain of the *Bhadra* steamer, who, in his journey to Balasore, had the goodness and courage to rescue a *manjhi* of a certain ferry ghat in Balasore, who, being carried off forcibly by the current produced by a high wind, was floating in his canoe in the Bay of Bengal, at a distance of 22 miles from the coast.

SAMVADVAIKA.

A valorous deed by the Captain of a vessel.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 22nd October 1898.

